

M 1997

Monday, February 1, 1971  
Sebastopol  
Group III

So, last week, I think we talked a little condensedly about some of the background of the ideas of Gurdjieff and a little bit of the ideas themselves. And tonight, probably, it will be a repetition of that, with a different aspect I hope, and then Tuesday we went a little bit more in detail about certain--certain parts of the ideas and the philosophy.

As you probably knew, Mondays there have been, in the past, meetings which we call a Group III. In general, we distinguish between three different kinds of groups for these people who are interested and want to study and want to know more about the ideas and actually want to put to practice what they know in order to derive from it more and more understanding. We call them simply exoteric group, which is, you might say, the outside group; mesoteric, which is the middle group; and esoteric, which is the inner group. The meaning is, of course, quite obvious. Those who are interested, and perhaps superficially, do not know very much about it, but enough curiosity to try to find out where the place is of these ideas in ordinary life, they belong to that group we call a Group III. It's difficult to distinguish of course between a Group III and Group II, when both are instigated by the ideas of Gurdjieff and, although one tries every once in a while in a Group III to keep the ideas of Gurdjieff in the background, it has to give a certain perspective however to what one wants to talk about. Otherwise there's no use talking about blue sky or any other kind of philosophy. There is no doubt that we

want to talk about Gurdjieff and for very definite reasons.

In a Group II the reasons become more obvious. It is a group in which we go more in detail about the discussions of what is really Work on oneself, to try to explain what is involved and what actually might be the result, also to indicate that if one wants to try, it is the only way for oneself to verify the truthfulness of the ideas in one's own life, and as a result of such experience that one then could become more and more convinced that actually there is something to it and that it is worthwhile to continue with that kind of a study. It is therefore both an elucidation of ideas and an application for oneself. It is as if then such ideas become more and more part of one and find a certain place in one's life. It may not as yet be a particular place that is permanent because one wants to go sometimes quite slow, particularly in an application, and many times you have your doubts about what is being said, even with the interest in reading ALL AND EVERYTHING, which is - I mentioned last time - the most im-- the most important book of Gurdjieff. You may have an impression that that what is being written is not really good enough for you. You can have different criticisms about it. The sentences are too long, sometimes they are a whole page and the words, of course, are also sometimes a little strange and the general construction of the sentences are not really the way you would like them because you can say it much simpler and in fewer words and, in general, all kind(s) of criticisms of that kind, as if what he says is not entirely true and he is pulling your leg, or that there is some kind of an indication that perhaps he is saying the truth, but then he introduces almost right on top of that a kind of a saying or perhaps even a

joke and so forth. It's rather difficult reading and only when one becomes more and more convinced that there ought to be something in it and even if one doesn't want to call it a treasure, that at least it is worthwhile to go ahead and see if, by further study, you would find out a little bit more about it. It is a rather slow process, I think, to take the ideas and to try to apply them in a correct way. And the difficulty is always that when you think you know and you try to apply you may go off on a different kind of a road, even sometimes without knowing it, and that very often that what can be understood later is dependent on wha-- on what you understand now. And the assumption is, and most likely it is truthful, is that while one tries to apply the ideas of Work that something can take place in one, because, after all, if one wants to become part of the ideas or have such ideas become part of you, it should have a very definite effect on the psyche mostly of yourself and later maybe on your behavior in a physical sense. So, for that reason, the process is quite slow, because not everybody wants to take the ideas serious enough to try to find out what could take place simply because one has fear and many times the sayings or whatever is so-called described as the truth or what even may be the description of a descent of Beelzebub to the planet Earth and for whatever reason he may have descended there, that then description of the condition of the people he is visiting may not always agree with what you knew of history and perhaps you even start to doubt the verity or even the validity of that.

The process is slow also because one objects many times to the ideas of Objectivity. It sounds perhaps a little strange but we are so used to our subjective life and we have lived so long in it, and particularly after one has reached a certain age with maturity and you can point to a great

deal of your own life experience and, of course, that what you know then, by your own experience, becomes for you more or less irrefutable. That then when an idea is introduced which is quite foreign to a subjective region of thoughts, that then there is an objection on the part of the brain to start with, even to allow such new concepts to enter. It is only when you have a very definite idea that what we are talking about is really nothing of what we know of Earth regarding knowledge or feeling and, although a human being being interested in these ideas has to use his subjective means and that many times what you hear and what you try to digest with your brain or, maybe you cannot digest it there intellectually, but perhaps you could emotionally take it to your heart or at least consider it as arousing a certain feeling within you, that then of course such ideas are opposed when they are, in the real sense of the word, not natural.

By nature we ne--mean of course the condition of a man as he is on Earth and as he is living. And the accent of the ideas of Gurdjieff are not on nature of man. They are quite definitely on that what he would call Great Nature and which has to do with the continuation of man after life, after his physical death, in the possibility of a further evolutionary movement, where he believes, and so of course do we, that man during the time that he is on Earth will have a chance to consider the possibility of further growth even now and even if, at the present time, he is in an unconscious state. So when the accent is placed on something that is, as I say, unnatural and belonging to a different kind of a realm, sometimes you say a here -- belonging to the hereafter or perhaps has certain qualities of heaven -- in any event they are not earthly but they belong to a certain

level away from the Earth and where we start with the planets and the sun of our solar system as different possibilities of reaching, as it were, by certain steps, a higher form of existence or even more insight into the reality of the World as a whole and more and more trying to see the connection between the different things belonging to the universe and the relationship of the macrocosmos towards the microcosmos, that all of that presupposes that one is ready to consider the Earth as it is now and as we usually know it simply as a stepping stone towards something else.

It is quite necessary to understand that because we don't talk about ordinary life, not primarily and not as an aim so-called to improve it. We talk about the continuation of life and the possibility of life existing regardless of how long one has lived on Earth itself, with the assumption, when life is eternal, as we talked about last time, that then it is a logical assumption that it did exist before and also has to continue to exist afterwards. And when it is eternal the question even of existence doesn't enter because one simply says "it is", and that's all there is to it. There's no beginning and no end.

When such concepts of course come to your brain they are opposed because the brain is not used to think in such terminology even, and trying to find a concept that becomes acceptable to a certain section of the brain, that even if one says the formulatory part of the brain of course has to do with a description in words of that what we know about on Earth and if the pondering part, which is usually the back of the brain is adjusted to the weighing process of the validity or even the value itself of each kind of a thought or maybe a concrete thought form, that then we can go as far as the brain will allow us and for the rest we have to consider the brain

as a subjective entity functioning in accordance with the law of subjectivity which are the laws of the Earth. It is not that the brain is not capable of further development. Of course it's quite obvious to know, and we do know that the brain is used simply -- simply as a part of it and that a great deal of it is still, or has still potential values. Only we don't know very much about how to develop them. We can know a little more about the development of existing sections of the brain which are functioning. But in order to produce conditions so that that which is still, from our standpoint, virgin field or perhaps partly atrophied, having been in use and in existence before - at me-- I mean by that in early life when the different things were a little bit less disturbed - then it is difficult to understand how to get across this particular crystallization which apparently already has taken place.

So the accent of Work on oneself has a very definite meaning and you have to consider the duality of a man as far as his purpose is concerned on Earth. It has to become much more axiomatic for a person, not only to assume it, but to know it with such certainty that he then can--need not have a belief anymore. When it is a conviction that man logically has of course a function to fulfill on the Earth and that besides that he also belongs to a larger part or a larger entity which we simply say a universal function, then there is an aim for a man which is three-fold. In the first place he considers his life as an education of some kind in which he then learns and he learns the ropes of how to get along with each other and to

occupy, after some time, a certain position and to hope that in this life-time he will reach that what he thinks he ought to reach. It is of course not the same for each person, but in accordance with his talents, what has been given or what his type is, what his education has been, all of that will contribute to a certain thought and feeling about himself. And in that, you might say, two kind of aims are involved. One I would call a daily aim or perhaps a weekly aim and the other I would call a life aim. And, of course--of course again it is obvious that the life aim is made up of a long string of weekly or monthly or even yearly aims and that then, when I do my task on Earth and I keep on living, that every once in a while I have a little bit of an aim that I want to fulfill and it takes me three months, but it may not have very much to do with a life aim. And, although in the beginning I may have an ideal in mind that I would like to reach, it may be that because of experiences on Earth I find that gradually I have to change a little bit and perhaps put a little water in the wine and then settle for something a little less. But at the same time I'm--when I keep on being alive, when I want to continue to consider myself as a living creature and I also want to continue to take the responsibility for that and maintaining it, that very often I want to improve what I am in regard to what I have now. That is, I believe that there is the potentiality for each man as he lives on Earth and that simply in growing up he hopes that the potentiality will become actualized for himself and that maybe at the

end of his life he can look back and simply say, "I've spent my time, thank God, very wisely and I've reached this and that and this other kind of a state and I know this and I have had feeling and I have produced things and perhaps I have been a very good man on Earth and I deserve praise..." or whatever it may be, it doesn't really matter very much. In any event, he dies in the end.

Now the question of the third aim is a little different. We call it a universal aim. It has to do with the possibility of an existence after the existence on Earth. It also has to do with the possibility of finding out what might be even during the lifetime on Earth. That is, during the two little aims which he tries to fulfill when he is living here, he has ideas about his possible future, sometimes one says, in eternity, and that then there is another kind of an aim for him which has to do with how is he really and what could he become in Reality. This presupposes that he gradually starts, as one would say, to smell a rat. He does not -- he does not stay as sure for himself to know or to think that he knows practically everything. There are certain moments of doubt as he grows up. He starts to realize that perhaps the different things he is seeing or even the concepts that he has in his brain may not be entirely true. And it may be that there are certain other things for him which are partly hidden and maybe if he is adventurous enough he would like to try to see if such secrets could be disclosed. If he wants to put it--if he does want to put it immediately on the basis of a universal aim I don't

think it matters very much.

For me, when a person will die, it is already enough to consider the condition, if he can believe in that, of what would become of him after death. And you remember we made a distinction between life and between form and that then life when it leaves the form of the physical body, and could continue in its own existence even with one's name still attached to it, that then it is a consideration of this spiritual level in which then life exists, but without the form we are familiar with. And it is difficult to conceive of that because what is this physical entity that we call 'physical body'? It is used constantly for its own maintainance of whatever there is of blood and nerves and muscles, but it is also an instrument which belongs to my feeling and it also is used by my mind in order to express myself. I'm dependent on my body the way it is and I'm dependent on the form of expression for my mind and for my feeling because I don't know the language of the mind itself and neither do I know the emotional language. It is not so bad when one considers the difference between the mind and the body because I know quite definitely experiences for myself that when I don't wish to speak and I want to keep my mind free from expression that I can do it. It does not mean that I stop my thoughts, but I can prevent them from being expressed. I can keep mum; I can ke--be absolutely quiet; I can control my body; I can have a poker face and within my brain it can be turmoil. Of course, it is possible, if it doesn't--if it doesn't be--if it isn't easy, that certainly I can learn it and acquire

and even acquire that as a characteristic.

The question between a feeling and it--and the body is different, because it seems that there is no other way for a feeling to express itself than immediately through a behavior form of my physical body. And I think it is very difficult even to try to separate the two. And for that reason many times the physical center and the so-called 'emotional center' is considered as one. And it does belong so closely together that, without any doubt, the feeling cannot express without the body and almost, I would say, it is difficult for a body to exist without the feeling. It belongs so much together that part of a feeling as a body, about which we spoke last time, is already developed. I do not know, I think it was on Tuesday, that I talked about octaves and the octave that is described as the physical body being from DO to SI and not DO as yet, because that would be the death of the physical body. That what exists for the feeling body is a DO to the FA state and it is already half of an octave that exists in a natural state of man even when he is unconscious. And the development of that what we call simply 'the beginning of a Ksedjanian body' is already on earth and belongs to a man as he grows up and belongs to his so-called 'natural unconscious state'. For that reason it is not free. They are bound together. They have different functions and the origin of such function is different for each but they meet in the expression. And one, that is the feeling part, cannot live without the expression through the body itself.

Now, you might say if it is necessary for the development of an emotional body to learn its own language, it has to learn a language which for us many times is not a language at all, as long as we connect language with words or thoughts of some kind. If there is a language of one's face in movements or in expressions; if there is a language in posture or a language of stature; the way one is as one appears; the language in general of a personality when the body is walking; all of that are forms of languages. But you see they all use the body as some means of expressing a feeling. It is not true for my mind. My mind stays by itself.

Now when I want to take this feeling and make it, as it were, continue after the body dies, what kind of language is really then used? I say, in general, an emotional language, but an emotional language for me does not really exist. I can try to describe it and say there are rates of vibrations. And I know that sounds sometimes, even if they are in air, have a quality to make an effect or to in--influence someone at a distance without the use of material forms. I can say air is in that sense not material like a body is. I can say the same thing of light and use the idea of ether. But, the whole thing that I am stuck by and really where I'm un--incapable of using a language of a kind for communication -- I haven't got it and I don't learn it on Earth.

The question is simply will I need it? Because what do I need about spiritual communication? I can say that on Earth I try to learn a little bit of that when I talk about concepts which are not expressed in terms of

words, but that in itself is really not a kind of a language and I'm afraid that it is very difficult to understand each other simply on the basis of that kind of a spiritual expression. If I want to really be true to that I will have to assume that there is some kind of a form which can be used for the expression. If one talks about ectoplasm or the appearances of spirits or that what apparently are apparitions or certain ghosts or poltergeists or things of that kind, one always sees them more or less in the form of a human being but in very thin air or in some kind of a density that they evaporate and one assumes that when it is actually in existence it is not visible and only at certain times it will crystallize out and then becomes visible for our eyes. It's quite possible, but you see they don't talk and if they do talk, like in clairvoyance, they always talk through a medium and it is difficult for us to have a direct voice from God being said within oneself. It does not mean that it doesn't exist but again it takes on the form of a voice.

Sometimes I say 'intuition'; it may be such a communication which is given to me. Then I don't want to use a word, but it gives me a knowledge. And the knowledge is very close to a hunch <sup>of</sup> receiving all of a sudden an insight, like sometimes when one is an inventor certain things take place which apparently at a certain moment take on a very definite configuration, which then in their clarity of such configuration gives one an insight into a reality which afterwards can be expressed in a certain terminology. That of course is possible. And an intuition when it is sharpened

or an extrasensory perception when it is developed can give me a knowledge direct. But again I'm stuck by having to express it to other people. I can live with it with myself and I can say I at least experienced something out of this world. But of course I don't think there is any particular reason to deny that. But it is of very little use when it comes to communication. And again the question is, do we have to communicate?

When we talk about a spiritual world we talk about the possibility of such communication. We talk about the possible development of man in a certain form or a kind of a body. We talk about his life. We talk also about learning because the evolution law means that when I am not as yet finished with what I -- I think I did call it karma -- when I say that there are certain things to be fulfilled because I happen to be on Earth, it is the condition that I receive with me at the time of conception and which becomes practical as application or as a result of an experience where I know that my karma must exist as a result giving me certain difficulties which have to be overcome. That then, of course, when I say this karma happens to exist at that time and I don't finish with it, the opportunity is given that after death, physically, I can continue with my karma and particularly if this karmatic law means bondage and that the ultimate aim would be freedom.

Of course freedom is quite logical to assume because it's the one thing that is then without any bondage or even without any dimension. And when I say 'freedom' it simply gets quite close to the possibility of

Infinity or that what exists without end. And since my aim is this kind of idea, particularly when it is expressed in the <sup>a</sup> mystical sense - that I wish then in the end and I say--still say, in the end, that is at the end of my life on Earth as well as somewhere else, that there is a possibility of fusion of this Life of me with the totality of all Life - it gives a concept which is more or less acceptable although--although not entirely comprehensible. And still it can satisfy a man and quite definitely it does satisfy those who are mystics and have in their process of mysticism reached a certain height of fusion with a godhead with whom they then are in rapport and where at certain times of the experience of such mystic--mystical nature they are, as it were, not their own. Although after some time they return again to this form and then, coming down to Earth, as it were, they want to express what they have experienced. And it's extremely difficult for them to find a language for that kind of concept. And, when they want to communicate, again they cannot use any other form than that what we are familiar with in our natural existence on the Earth.

One can also say why bother about it now because when one dies one will find out. And perhaps it's true; I think it satisfies a great many people. It is just the same as saying never mind if I can connect religion with science and when there is a conflict and I know that there are some people who remain either Christian or at least religious and also are scientists and they claim that they can reconcile it, it's enough for me

because I know then that it would be possible, but I for myself am perfectly willing to give up that I should have the same kind of experience. It is a form of a religious feeling of course in which one trusts that everything that God does for one is right and that one in time will find out if it is necessary to find it out. And one simply rests quite peacefully about such statements and when they are made they should never be disturbed.

The question however for a person who is not satisfied of course is not settled with that kind of belief. And then he has to continue to find out what actually would be possible for him in his state and it is very much that kind of a search that a person becomes engaged in when he doesn't want to believe that what he sees with his eyes and starts to question why things are the way they are. And it is not then that he questions the conditions but he questions his perception. He start(s) to question the instrument which is being used for the communication and he hopes then that if it is possible to change that instrument that then ultimately such an instrument also could be used for a different kind of communication and not in the form of words but perhaps, who knows, in the form of a sign or perhaps simply by just being in a certain way and radiating. Or sometimes one says and describing even the qualities of what one thinks God ought to be, an emanation of His Endlessness pervading everything existing, and reaching sometimes the earth and of course not being understood because there are

no instruments for receiving it. The problem of life is really a little differently. If one looks at it that way and one can consider oneself not completed or that that what one is ought to be changed and could perhaps be changed if I knew how to go about it, that then one would be willing to go through that difficulty and acquire that kind of a knowledge.

Work on oneself is very much of that kind. One has to be dissatisfied with the instrument one has received from Mother Nature. One has to believe that the form in which a human being happens to be on Earth is only a temporary possibility, simply to indicate him--to him that life exists and it happens to exist in him and that the realization of that what he is is really the realization of his Life existing. And as soon as he can come to that concept that Life for him is the most important part and not the form, then of course the different ways of expressing become quite secondary and the one thing that counts is Life itself. And then if one says Life without a form it is quite easy to describe freedom. If one can understand this in the way it is now said, that is that man on Earth starts to realize his incompleteness and has with that a desire to wish to evolve to completeness, then he wants to describe what is it to be complete.

You see, all these questions come up in this so-called 'mesoteric' group, this Group II. They come up in relation to work as one wants to apply it in one's daily life. But when they become such a part of one that perhaps you cannot live without them anymore there is a commitment and this commitment means, that at the exclusion practically of everything else which

is not as clear as some of the rules for Objectivity, that one then is committed and devoted to the possibility of continuing with this kind of idea in study and in application to the bitter end, or until endlessness has been reached, or until the concept of infinity can be understood by a man on earth, or that constantly universal verities can be verified by him if only he in his meager unconscious existence can find a way of improving and changing the, you might say, the fineness of the instruments at his disposal. There are two instruments of course: one is the feeling and the other is the brain. both can be changed in that sense, not in the sense of a further development, not a continuation of their own unconscious states to a little more flexibility, but in a different state.

When I say different state I mean by that a different state in its nature. Not a state - and sometimes we make a mistake in believing that evolution is just a sliding scale going up. The difference in state is a difference in step, a difference of level which is reached by means of a verticality only. It is a difference between the--the electron rings around the nucleus in an atom. They are not connected but they can be gone through from one to the other by means of a quantum. The question is always how can I understand these things. I can say that there is a difference stepwise expressed between unconsciousness and Self-consciousness, but how can I make it clear to me if I want to exclude and I have to exclude a constant increasing facility of my brain as it is? If I adhere to a definition that the brain is subjective, it doesn't matter if it improves more and more in

its subjectivity; I will not reach Objectivity if that is a concept which is a step higher. If I compare it with that what is within my experience and I take ordinary sleep, physical sleep, and then when I wake up - that means I open my eyes - and then enter into what we call a 'semi-waking sleeping state', or sometimes we call it an unconscious state in which perceptions take place, then I have there a step change from one condition of consciousness into another. And of course it becomes quite obvious when I say that during sleep my ordinary sense organs really do not function and although they exist they are hibernating because they are not called upon to function. Only in exceptional cases perhaps I can remember hearing a sound which may have been registered in my ear and brain, but did not register in my consciousness as actually a sound, although it functions a little like a computer so that afterwards, when I wake up, then the sound which has been registered comes to my brain and I then recall that there was a sound. It is very much that same way because if I wake up my eyes are open, my, really, world that I know about starts and there is a tremendous difference between the ability to walk intelligently and being asleep, even if I sleep-walk. There is an enormous difference between a capacity that my eyes can read when they are open and of course don't read when I am asleep and have them closed. It may be that at the time that I am asleep I may smell things, it's possible because I do that once in a while and it happens to be that there is smoke and then I wake up because I register that, but it is to some extent such an unconscious registration that there is no more than just that

effect on me without being able to draw a conclusion.

The fact that I have dreams in my sleep do(es) not mean that I am particularly conscious. I am simply using a certain kind of thought which happened to be there already in a different kind of a rearrangement and, leaving out for the moment a certain sensitivity, that when I am in a sleeping state that then it is a very good time to be under hypnotic sleep and also then could be influenced by certain forces which are superior than I am; that may be so and I leave out mediumship and so forth because it is not a common occurrence for ordinary man. We talk about ordinary people, we don't talk about exceptions. Exceptions for us are not the rule. It is the average that determines the possibility for a man either to Wake Up and evolve or to remain asleep.

Now the sleeping state in a semi-half-way sleeping and going over into a conscious state also is separated by means of a step. By the step I mean that at the moment when I open my eyes physically there is something that starts to take place which did not take place before. It may take some time before it starts to operate because many times my mind is sluggish and so may be my body and it may be a little time before that kind of an adjustment is made but it does not take too long and particularly if I can drink a cup of coffee, then maybe I am ready for the day. And I know very well the difference between sleeping and between being awake as we call it in daily life. The same kind of a distinction takes place--takes place when a person wishes as a result of Work on himself to become Self-conscious; that, as you remem-

ber, is this next state and the next possibility for a man. What takes place is that that what is then the step indicating that there is a definite re-- changing over of the state of subjectivity into an objective state, the characteristic of an objective state, is that there is nothing of subjectivity in me left. It's difficult to understand that what is really meant, although the question of death and the question of Life leaving a body is an indicate-- indication that something so definite takes place that immediately when the body dies, when Life leaves it, there is an enormous difference what take(s) place in the body, including of course, destruction from that moment on.. And that the Life force wa--being used in an ordinary sleeping, half-way sleeping state in daily life is counteracted by the destructive forces which act naturally on an ordinary body, that only when it gets older then they win out and its life force diminishes.

When a person goes over from an unconscious state as we call that to a conscious state of Self, something is introduced which is the Objectivity it- self. Objectivity is the question of a difference between bondage expressed by subjectivity and the disappearance of such bondage in an objective state. It means also that that what is alive in me is not subject to the forms as existing on earth. And a great deal of what belongs to the physical body has to be eliminated in order to reach an objective state. It does not mean that one has to give it up or that that what is now subjective as a body ought to be forgotten or negated. It can continue provided the other developments take the upper hand.

And I think we talked a little bit about that either Tuesday or Monday, about what should take place in the relationship between the three centers. That if the body is at the present time predominating, that the real Objectivity would mean that the mind becomes Conscious and that, although the heart is not entirely a Conscience, that in any event the body takes on the function of becoming a servant. That is a tremendous difference in the makeup of such a personality. And when the three bodies actually could develop to its full sense we even call it the change-over to an Individuality. And the difference again is the introduction of this something which is different and entirely different. We call that something 'the process of impartiality and simultaneity'. It is the introduction of these two kind of things which we can define because impartiality has to do with the functioning of my heart or my solar plexus when they are non-existent.

Saying it a little differently, when they do exist, that is when my solar plexus and heart exist, they are partial to me. My feelings constantly are partiality. When one talks about the brain and to illustrate the concept of simultaneity, my brain functions constantly as a receiving apparatus of impressions through sense organs and the location of that what is received as such concept is then translated into some kind of a memory and the functioning of my mind is that I recall my memory and based on the memory and wishing that what perhaps is still a way in the future I change every once in a while over between memorizing or recalling and anticipating or hoping for that what might happen. It is difficult to illustrate the question of

associations. Associations are certain necessities for rationalization processes in the mind. Rationalizations take place in order to make out of that what I have experienced as an impression something that is more palatable. If one studies the brain in its function, one must realize that the brain functions with things of the past and with certain things hoping to ap--let them appear as anticipating of the future, that the brain itself is not functioning at the moment when also the brain exists. But it does not register. How can one explain that? The moment when it happens is registered a little later in the memory of a man. Simultaneously when something happens and the registration at that moment would cut out time.

What is time for one? Time influences a person as he lives and the concept of time for him is dependent on his experience. It is expressed for a man in his ability to consider space or time itself as dimensional. And as long as any one of those exist - and I do believe I explain--explained it that space and time go hand in hand and that the three dimensions of space are correlated to the three dimensions of time - maybe I didn't explain that. In any event it exists as a total number of six dimensional entities or possibilities. That then for man when he lives and he lives his time, his time is already beginning to be flexible, dependent on the particular state in which he is. And his registration of time is not like a watch but it is compared to a watch because every once

in a while, you might say, he comes down to Earth and when his feet touch the Earth, then there is a sense of his time.

The difficulty about time and time concepts is always that the time of a man dies when he dies. It dies when he is physically unable to continue to live with his body and because of that the subjectivity of such time also stops. And when the time is not any longer affected and cannot be by dimensions, time itself for a man does not exist any longer, not in the dimensional world he lives in on Earth.

This question of time is very interesting because it means also that that what is future for me and in time in the future passes through me and then becomes my past. This is how I register my time. And when there is a particular, I call it 'section', I don't want to call it a second, I call it really a 'Moment' because for me a Moment is non-dimensional, when it passes through me it must pass through a Moment in which I call myself 'being in the present', and although it is not registered because at that Moment time becomes non-dimensional, immediately after it is dimensional again in the measurement of the past itself. This means really, and Gurdjieff calls it 'unique subjectivity'; it is the question of a time then being registered in a man without dimensions which becomes for him a mo-- a Moment and we call that he is 'free from associative thoughts'. We also say that if, at the Moment a man can exist, he will not think in the ordinary way but there is in him an Awareness of his existence at that Moment in which there is no description and no desire for description but

only a registration of the existence of his Life.

These are the two things that have to be kept in mind and Work on oneself are simply centered around such concepts in trying to understand what is really meant by the possibility of Objectivity. One gets to it by means of an observation which means a registration of certain facts about oneself. It is the only way by which one can verify things. I cannot verify Objectivity regarding someone else. I can be to some extent objective to someone or to certain events or to certain things occurring, particularly in nature, when I am not particularly involved or I have nothing to do with it or I'm already convinced that I couldn't do anything about it, I could become objective. That is, if I look at a tree and I look at it as a tree as form and I don't look at it as a tree aesthetically as a form I could become objective to the fact that one branch went one way or another and it doesn't concern me. I can be objective to a crowd of people I don't know without seeing them in detail. I can register them as a crowd and they have no further meaning because I have no thought about it. When I want to consider myself as I am I constantly have a thought about myself and my mind will continue to think, particularly when I want to think of myself or when I want to acquire knowledge about myself.

The question of impartiality is of course very important. That is, my feeling enters into the registration even of my ordinary mind. As soon as I register a certain fact in my unconscious state, almost by association

and you might say by interference, my feeling will start to say that I like it or not, based on that what I recall as having experienced such things before. If I go back far enough into my youth there are certain periods in which facts are facts for me and there is not a distinction between likes and dislikes. Everything seems to be normal in its existence and for me the acceptance of such a fact as existing, particularly for a little child, is quite obvious because it has no particular preference. Only a little later preference and then likes and dislikes start. And it is this state, I call it innocence sometimes, of a man if he could become like a child, that then it will give him the opportunity to have an Objective Faculty. The difficulty of the creation of an Objective Faculty <sup>you</sup> have to learn to understand; when you want to work on yourself that is essential. It is simply to indicate that I wish that something that is not subjective of me could start to function in a certain way and I call it 'Objectivity' because my aim is to become objective.

I return now to what I said before. I have a daily or a weekly or a monthly or a yearly aim; I have a life aim and I have a universal aim. Universal aim is the wish for Consciousness and Conscience. I put it simply, as if it is away from earth without trying to define how far Infinity would be. I want to have freedom first from what I know; afterwards I will settle the question of other kinds of bondage if they exist. For me the important part is I am on Earth and for me the limitations are the Sun of my solar system. I know about others but I don't

care about it because I have enough to do to understand my solar system as I live it on Earth. I have enough to do to understand my own solar system as my body is. And when I wish this solar system to function and then have a real Sun, I know that my consciousness as it exists now is very far from being able to function as the center of my universe, because it doesn't. It is just a little servant and it is very much dependent on my body. But if Work could give me the possibility of the change of that what is now so-called 'positive' to become negative and that what is negative to become positive, without saying anything about what is in-between as a neutralizing factor, but keeping that at the place where it is, that then my Consciousness could start to function for a man as the center of his own world. From that standpoint - I call it sometimes 'the helio-centric configuration of a horoscope' - I can see what I am and I see the planets, as it were, below me. I see them functioning in their particular way and I consider the Earth as a planet, although not as yet having reached the particular place where it should go. I explained that last Tuesday, why the planet Earth is unfortunate, although it is a planet. It has to do with the particular place in the Cosmic Ray of which our solar system is a part.

How can I condense now for you a little bit more of what is really Work? I want to find out what it is with this little 'I' that ought to function in an objective sense. I want to use certain sections of my brain which I know are still fertile soil and virgin field. Partly perhaps they are--have been atrophied. I doubt it. I don't think they were ever developed. I think they were there, but they remained potential. I would like to use them. That is, there are two sections above the

temple, above the ears, which could be used for that purpose.

I would like this kind of <sup>an</sup> objective faculty - Gurdjieff calls it a 'telescope' - to observe me. He says the 'telescope on Mars', it means the state in which I wish to be is a martian state, ready to fight but not fighting; preparing, in full preparation to be able, but not as yet; that what is a cat who wants to wait for a mouse and is in that kind of a state. This is to some extent a state of excitement, a state of wishing to find out, a state for a wish for adventure to uncover new territory. And it is true I want to find out what are the potentialities but also I'm interested in the changing of the potentiality into the actuality which I then will call 'reality for myself' because I still stay within my own little solar system and that what I call God is still the god belonging to me, perhaps semi-god.

I cannot conceive of totality, God as Infinity. I'm stuck about such terminology and I don't want to use it because it may make me too philosophical. And I wish to remain practical because I want this kind of idea to be applied in my daily life, not on Sundays or Holy days but when I get up, when I am in the presence maybe of someone else, also when I'm by myself, when I'm angry, when I see energy flowing away from me and I don't want it and I would--wished I could be in control or that I feel a responsibility of not misusing energies (energy) for a certain purpose where it is quite useless. I want to have something that I say I can count on and then in control of that what I can count on. That what is

there then and what is my own I will consider much more precious than anything that has been given to me. I will accept the gift of Mother Nature, I will accept <sup>the</sup> gift of my father and mother for my birth. I will say I can live and have acquired during my education certain characteristics which perhaps may be superficial, but in any event, they are not really my own. And when I come down to it, it's very little that is my own. All I have done is to make it grow a little larger, until it has been so-called 'full-grown' or it has been stunted in its growth. But now I wish to evolve and from such moment on I become responsible for my own growth and my own possession and I have a right to possess that because that is the functions of the utilization of certain talents for myself, so that if I would come to the gate of Heaven and would be asked "what have you done?" that I can say "I have Worked".

Work for us is the potentiality made real of that what is now potentially as Objectivity not understood to give it the actuality of an existence which can be accepted as an experience. It is a necessity if such creation could take place, that then it could start, we call it an 'observation process', simply registering--registering the existence of myself, and in the acceptance of that what is being observed not be deviated by the liking or disliking of the form and not be reminded by the appearance of the form of associations, but to take life as it is in me as eternal Life, only a certain section of it, but in principle and in axiomatic truth being the same as the totality of God.

Then I understand the child-likeness of a child in relation to a higher form of being, I call it 'God' still to place it far enough away from me. It may be a universal aim to be united and fused with Him. It may be an aim that constantly eludes me, but as I now live my daily life and also my yearly, and life as it is on Earth, I wish during this lifetime to have more of a universal aim mixed and become homogeneous with me-to be that in reality as a principle and a central point of my gravity.

That is really the kind of a Work that I feel is useful, if it could be possible for a man to reach that kind of a state. And if then is des--proscribed that he has to start very slowly in an application of a possibility created by himself and, by the grace of the Lord, helped to give it a little bit more of an aliveness as something worthwhile striving for, that then this little 'I' starting to function in that way will give me data about myself which, because of their impartiality and because of the i--simultaneously recording, are truthful because there is no further question about any kind of interpretation. The truth in that sense accumulated and being used for the knowledge of myself - which I wish because self-knowledge is what I strive for - will set me free and it is my freedom from the Earth that is my first aim.

It is then quite simple. If I know now this is the principle of Work, how do I use it? I walk, and in me there is a desire and of course a thought. I would like my mind to become Conscious. I would like to

have at least a little part of my mind function, if it could, in an objective sense, hoping that if it starts to exist it might, because of its influence on the rest of the brain, gradually change it. I create it; that is, I wish with all my heart and my mind. I make it, as well as I can, I say sometimes 'as if' knowing well enough that subjectivity will prevent me to make something objective. For that I say I wish it to exist objectively, I wish it to work on me, that is observe me. I wish it to gather facts of an objective nature, of freedom, of real Truth. I want to accumulate such facts. I want to have such facts in connection with ordinary facts and I want to compare them. And although I, after a time, when I have tried such a--made such attempts, of creating and registration and receiving information, I consider to think about that with my ordinary mind. I even could become critical about the relative value of one fact or another.

Of course I wish to make such Awakened states which are a continuation of an Awareness for me. It is as if such Moments are expanded into space and stay without dimension. I want to understand Moment as - it's a contradiction in terms - as a part of Infinity. I want to see the Moment as a principle, belonging to the principle of Infinity, of Endlessness. I want Awareness to be understood as a principle belonging to Awakeness. I want to consider the Awakened state of 'I', of the level of Objectivity. I want to understand that in order to take the step from my ordinary unconscious state to Self-conscious will mean a step up, leaving

my subjectivity on one step, stepping on it in a vertical line being my attempt to Work on myself; reaching the next level of the step which is then Consciousness and, of course, I wish also Conscience.

It will take me of course longer to explain such things. Because we have so many times talked about it here and there and the different places and it is available in forms of tapes and discussions and the variety of all kind(s) of subjects of ordinary life from the standpoint of perhaps Objectivity or at least from the standpoint of what would Work be in relation to them. You can listen to them once in a while if you're honestly interested. You can read ALL AND EVERYTHING and really get something from it. Why don't you if you honestly wish?

I will not be here. You can -- you can continue with the Group; you can continue to come. I would advise you to do it, if there is something in you that you might say that appeals, that makes good sense out of what we talk about, so that then you can verify it on your own account and then you will know; or you will find out you cannot do it; or you will throw it away. At least have an opinion which is based on some kind of a fact for yourself. Don't base it on prejudices and don't base it just on a couple of little lectures that you might hear. Try it out; it's your Life that counts. If you're interested in your Life, you do it, it's what you wish. If you feel the necessity of the understanding of what your Life is in reality you will want to Work. And don't fill yourself with all kind(s) of books and nonsense which are not going to help you. Don't listen to

stuff, even if it is presented under the name of Gurdjieff which has nothing to do with Gurdjieff himself. There are many false prophets. There are a lot of people who happen to talk about him and who don't know anything, simply because they've never worked and they've never understood Work in the real sense of the word. And, whatever there is as a kind of discussion, it's absolutely useless. Don't waste your time. Expend your time in some way or other if you wish and see that you use it usefully, because your time otherwise will eat you up. But, when you spend it usefully you eat your time. If you eat your time you could become Conscious if you knew how to digest it. You will digest it if you understand time for what it is, and then, in knowing the laws of time, you can counteract them. Work will enable you to understand yourself subjected to time, subjected to dimensions, subjected to the wills and the wishes of your body, subject also to the stupidity sometimes of your feeling and your solar plexus. It's only the introduction of a changeover from feeling to emotion that will introduce other elements which are not of this Earth, but will come--can come to you because of emotional states. And moreover, if your mind actually wants to function as it should function you will know that it has to be fed objective facts first before it can start to develop and become a different kind of an instrument. I call it finer; that is, it becomes able to be subject to different rules of vibration rates. It will then receive certain things which now it must pass by because it's too crude an instru-

ment. It cannot contain, as yet, the total octave. It is possible to have a couple of colors, but it cannot receive white light.

The concepts are simple. You must continue with them if you really want to get somewhere. And I think if you do you will find it worthwhile. You have to learn how to study. You have to learn about yourself. You must know how incomplete you are. I wish you good luck in such a journey. Good night.

END TAPE

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